

The Brooklyn Jewish Center Review

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SEVENTIETH BIRTHDAY

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A PESACH DICTIONARY

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PESAH—One of the three major Pilgrimage Festivals of the year—Pesah, Shabuot, and Sukkot. Ex. 23:17 reads: "Three times in the year all the males shall appear before the Lord God."

Passover, however, enjoyed the distinction of marking the birth of a nation. It is variously known as Pesah, Hag Hamatzot (The Feast of Unleavened Bread), and Z'man Herusenu (The season of our Liberation). It begins on the eve of the 15th month of Nisan.

MATZAH—Unleavened Bread, i. e. made of dough that has not fermented.

The commandment (Ex. 13:7)—"Unleavened bread shall be eaten throughout the seven days (of Passover), and there shall not be seen any leavened bread . . . in all thy borders," follows upon the narrative which is its explanation. (Ex. 12:33-34) "And the Egyptians were urgent upon the people to send them out of the land in haste . . . And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders."

At the Seder services, three Matzot (in three layers) are wrapped in a napkin and placed on the Seder dish. These represent the three classes of Jews: the *Kohanim* (the priests who offered the sacrifices in the temple, or their descendants); the *Levites* (who conducted the services in the Temple, or their descendants); and the *Israelites* (the remaining masses of Jews, the laymen).

BEDIKAT HAMETZ—"The Search for Leaven." Since the Torah orders that no bread ("hametz") shall be seen or found in one's possession during the week of Passover, the Rabbis made the provision that a systematic "clean-up" take place on the eve of, that is, the night preceding, Erev Pesah (14th of Nisan).

Traditionally, the "search" is performed by candle light. Before beginning, the father of the household says: "Blessed be Thou, O Eternal our God, King of the universe, who has commanded us to remove all leaven."

To be assured that the blessing be uttered in truth, it has become customary to first deposit pieces of bread in various

nooks of the house, and then make the rounds to collect them.

BIUR HAMETZ—"Burning of the Leaven." The prohibition against using or enjoying "hametz" becomes effective at noon on the 14th of Nisan, and as an extra precaution the Rabbis set ten o'clock in the morning as the "deadline." At this time the crumbs of bread that had been gathered the night before are to be burned, to be removed completely from sight.

MECHIRAT HAMETZ—"Selling of Leaven." The Biblical injunction is that "no leaven shall be seen or found in your possession" during Passover.

The rabbis reasoned that the verse prohibits only such leaven as is in "your possession." Hence, if it is sold to a Gentile, the prohibition no longer obtains. This, then, became the prevalent practice, though usually with the stipulation (or tacit understanding) that the Gentile "sell it back" after Pesah.

Since, however, it is much too cumbersome for each Jew to perform such transactions individually, the next step was to empower one person—usually the rabbi—to act as agent for the entire community. Then naturally all the "hametz" could not actually and seriously be sold, so it became what is known as a "legal fiction."

SEDER—literally Order; the "order of service." It is the term used to denote the home service on the first and second nights of Passover. The following terms describe some of the customs and ceremonies of the Seder Service.

HAGGADAH—Derived from the Hebrew verb "haged," to tell or narrate. Hence the "text" of the story and ritual of the Seder Service. The "telling" of the story of the Exodus on Passover eve derives from the verse (Ex. 13:8) "And thou shalt tell thy son in that day, saying: it is because of that which the Lord did for me when I came forth out of Egypt."

KIDDUSH—Sanctification of the Sabbath or Festival over wine.

The blessing is added: "Blessed art thou, O Lord our God, King of the Uni-

verse, who has kept us in life, and hast preserved us, and enabled us to reach this season."

ARBA KOSOT—Four Cups. Jewish tradition prescribes that even the poorest man in Israel should have no less than four cups of wine for the Seder Service. If he cannot afford it, it is the obligation of the community to provide him with it.

MAROR—Bitter Herbs, the remnant of the bitterness of life which the Israelites endured in Egypt before redemption came to them.

HAROSET—A mixture of nuts and apples and wine in imitation of the mortar with which the Israelites were forced to make bricks in building the two cities, Pithom and Ramses, for Pharaoh.

DIPPING—One of the questions which a youngster asks at the Seder has to do with "the two dippings."

At one time the parsley is dipped into salt water; at another time the *maror* is dipped in *haroset*. The "Haroset" recalls the mortar and drudgery of Egypt. The salt water may represent the water of the Red Sea and the miracles associated with it, or as someone interestingly suggested, it suggests the "tears" which Jews shed in bondage.

EGG—One of the items on the Seder dish. The egg, in its smooth roundness, is supposed to symbolize life eternal. It also represents the free-will sacrifice which visitors usually offered in the Temple.

Z'ROA—Roasted shankbone, placed on the Seder dish, reminiscent of the paschal lamb sacrificed in Egypt, and in the days of the Temple.

FOUR SONS—In the Haggadah there are descriptions of four different kinds of sons, representing four attitudes toward religion.

- 1: The WISE (or studious) SON, who inquires and seeks to be informed.
- 2: The WICKED (or skeptical) SON, who mocks at the entire service.
- 3: The SIMPLE SON, who is indifferent to the whole affair.
- 4: And last, HE WHO DOES NOT ASK, but waits to be told and then acts.

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TO STEPHEN S. WISE, ON HIS 70th BIRTHDAY

IT IS hard to believe that Dr. Stephen S. Wise is seventy years old. He is so full of vigor and enthusiasm, he is so energetic and active, that he puts to shame many a man half his age. But all that remarkable energy and strength come from a great urge that fills his heart to serve his people, his faith, and his fellow-man.

Dr. Wise is not only the High Priest in the service of the Temple of Israel and Humanity, but *Ha-Kohen Ha-gadol Me-echov*, "the priest greater than all his brethren," recognized leader and teacher of hundreds of thousands who look to him for guidance and for inspiration.

This writer recalls quite vividly the hold upon the heart of American Jewry which Dr. Wise had won at the very beginning of his ministry. He remembers the visits to Philadelphia, forty or forty-five years ago, of that tall, handsome, youthful yet impressive figure, whose very name would pack the largest meeting place of the city, the Musical Fund Hall, and how he held the audience spell-bound by his prophetic call to self-redemption. For more than half a century that voice has consistently proclaimed to the Jew and to the conscience of humanity the message of duty, justice, righteousness and honor. And in all these fifty years of service, his power and influence have constantly grown from strength to strength, so that today he is one of Israel's recognized leaders in every field of service.

Dr. Wise is blessed by God with a matchless gift of eloquence. But it is not mere eloquence through form and technique. It is the eloquence of conviction, of faith, of truth—above all, the eloquence of courage. He, the young Reform Rabbi, pleaded for Zionism at a time when it was very unfashionable—nay, dangerous—in Reform circles to ex-

press such beliefs. But that was Dr. Wise, always courageously pleading for unpopular causes, but causes which he knew were just, and which, because of their inherent righteousness, he was convinced would ultimately triumph. Of Dr. Wise's eloquence we may say in the

Passover—The Call to Freedom

HERE is a close link between the Festival of Passover, which Jewry will soon observe, and the ideals for which America and our Allies are fighting today. The same love of freedom and liberty which prompted Moses to challenge the cruel Pharaoh of Egypt inspires our leaders and our men in the fighting fronts to challenge the new Pharaoh who threatens to enslave the world today. The issue is the same today as it was then—freedom or bondage.

And the Passover story teaches us yet more. Freedom is not won easily or cheaply. It demands sacrifices. It demands faith in its worthwhileness. It demands unbounded devotion and loyalty. And if freedom is to be won today we must be ready and willing to pay this price. Only thus can we hope that the opening words of the Haggadah will be fulfilled: "This year we are slaves; next year we shall be children of freedom!"

—I. H. L.

words of the Bible: *Hu Abaron U'Moshe*, "He is Aaron and Moses!" It need hardly be pointed out to any student of Hebrew that we should expect this phrase to read *Hem Abaron U'Moshe*, "They were Aaron and Moses," since the Bible is speak-

ing of both. The commentator Rashi, in repeating the Rabbinic explanation why Aaron, in this instance, is mentioned before Moses, also hints at the answer to our question: *Lomar Loch She'sbkulin Ke'echod*, "It teaches us that they are both equal *Ke'echod*, when joined together." In Dr. Wise we have the ideals of Moses joined together with the eloquence of Aaron—*Hu Abaron U'Moshe!* And that is why his words penetrate the hearts of the great masses of the Jewish people throughout all the world. Indeed, his eloquence rises to the greatest heights when he pleads the cause of his own stricken people. The Rabbis tell us that "God spoke through the lips of Moses." We may in truth say that "the people of Israel speaks through the lips of Dr. Wise." He expresses their woes, their sufferings, their hopes, their ideals.

Dr. Wise has given so much of himself to the great causes in the interests of the Jewish people, of Palestine, of human rights, that we are apt to forget his contributions as preacher in the pulpit of the Synagogue. He was—and happily, still is—the preacher *B'chesed Elyon*, by the grace of heaven. It is a pity that there is no collection of his outstanding pulpit utterances, which could be read today with profit as in the years when they were delivered. Indeed, his entire ministry, his ideals of the ministry, have been an inspiration to rabbis of all schools of Jewish thought who looked for guidance to this master of masters, this teacher of teachers.

What gives us the greatest joy in this his seventieth birthday, is the thought that Dr. Wise is still in the forefront of all great endeavors in Jewish life. The Bible tells us of Moses that he was eighty years old when he stood before Pharaoh. How significant it is that in his seventieth year we find Dr. Wise standing before President Roosevelt, pleading for justice to Zion restored, and winning from our beloved President those heart-

"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

I HAVE received numerous letters from our Center boys in the service of our country, and all of them, of course, were most welcome. They came from many of the camps and posts in this country, and from many lands all over the world. All of them were of great interest, and I had occasion to publish some of these letters in order to communicate to our members the views and the observations of our boys.

But of all these letters, the one which gripped my heart most was the one I received from a Center member, Sgt. Jack Passoff, sent from that bitter fighting zone in Italy. I have received quite a number of letters from him—in fact, we have been in constant communication with each other. I answer him immediately upon receipt of his letter, and he, too, writes to me as soon as he has a few free moments to pen his thoughts.

In early December he wrote very optimistically that he and his buddies were certain to enter Rome by Christmas—in fact, they were so assured by the men who ought to know. In the letter following, he attributed the delay in their progress to bad weather, but he was still

ening words of America's belief in the Jewish Commonwealth in Palestine, which brought new life to the dead bones of our people.

We, of the Brooklyn Jewish Center, feel a real close kinship to Stephen Wise. He has preached from our pulpit and spoken from our Forum platform on many and many occasions. He has shown an interest in our work and in our achievements. He has won the love, the respect and the affection of everyone connected with our institution.

We gladly join Jewry of all America and of all the world in the felicitations which are being showered upon this great teacher and leader in Israel. May God bless him and his dear wife with life, health and strength, so that he may continue to bless his people and all mankind *Ad Me-ab V'esrim Shannab.*

— ISRAEL H. LEVINTHAL

hopeful that in a few weeks they would be in Rome. I must say that since receiving Jack Passoff's first letter from a foxhole in Italy, I could not get him out of my mind. Whenever I pray, he, together with all his comrades fighting so fiercely, are uppermost in my mind.

Just a few days ago, I received another of his letters. It displays another mood; it shows clearer than all newspaper and radio reports the fierceness of the struggle and the sacrifices our men are making. I want you to read the entire text of this letter if only to arouse in us a better understanding of the heavy task that faces our fighting forces, and a greater sense of the responsibility that should rest upon us civilians.

DEAR RABBI:

I believe that your prayers, the prayers of the folks back home, and the prayers of the boys on the front, is what's carrying us through. The fighting on this front is fierce. The Germans are throwing everything they have at us. Our air force is giving us great help. They continue to bomb the German position hourly and patrol the skies continuously to fight off any enemy planes trying to bomb and to strafe us. Some of them get through and give us cause to worry. I have learned to dig my fox-hole deep, and with a prayer have weathered their attacks. Some of them have come real close. As I'm writing our bombers are returning from their job. Rome is so near, yet so far. At one time we thought nothing of gaining five to ten miles a day. Now we are lucky to gain 100 to 200 yards a day and feel satisfied.

That's all I can think of to write at present. Continue to pray for us so that with the help of our God this mess will end soon, and that we may all

return to our homes and start living a normal life again. It's almost a year since I was home and I can't impress upon you how much I miss being there.

I'm well. Give my best to every one at the Center. I will appreciate your calling my home. I know they enjoy it. Thank you.

Sincerely,

JACK

I have read this letter over and over again, and yet I must confess that as I am reading it once more while transcribing it here, tears stream from my eyes. I have a vision before me of the hardships, the ordeals, that Jack and all his pals in that army are enduring, battling for every inch of progress against those heavily entrenched German forces in Italy. Of course, we shall pray for him and for all his comrades. But that is not enough. If I had the power, I would like to read this letter to all our American people, to make them realize—as, alas, so many do not—the sacrifices which our brave sons are making on the battlefronts in Europe and Asia and on the Atlantic and the Pacific.

Jack's letter, written so simply, is nevertheless so eloquent! No oration and no sermon can match the intensity of its message. It is a challenge to all of us to assume greater responsibility in these trying days. When we hear men and women complain because they miss certain accustomed comforts, when we see men and women rushing on a spree of pleasure-seeking, crowding the night clubs and gaming resorts, we ought to read them this letter in order to make them realize a sense of shame because of their neglect of duty in the face of this glorious example of heroic and unselfish devotion to a cause, the benefits of which all mankind will enjoy.

God bless you, Jack Passoff, you and all our boys fighting in your spirit. We are proud of you, and your achievements. We pray that in some measure we may prove worthy of all that you and all our men in service are doing for us and for all the world.

Israel H. Levintal

THE JEWS OF FRANCE

By ANDRE SPIRE

THE settlement of Jews in France is of ancient origin. In Gaul, at the time of the barbarian invasions (fifth century), they were scattered throughout the sections of the Midi. There were Jews in Auvergne, in Orleans, in Paris and Belgium. In modern France there is hardly a city of outstanding or considerable importance which does not have its "rue des Juifs" (street of the Jews). But as Christianity spread in Europe their condition deteriorated. With the first Crusade (1095-1099) the persecutions began. Mobs attacked the flourishing communities of the Moselle and the Rhine. There were horrible massacres (1096).

The Christian kings did not consider the Jews as strangers, for they had been established in France before the kings of the first dynasty (Clovis, 481-511). But they considered them heretics. In the frequent "disputations" between Christian clerics and Jews the audience was often inclined to find that the reasoning of the Jews was the more convincing of the two. Moreover, Saint-Louis, King of France, according to his chronicler Joinville, thought that "no one, except a great priest and perfect theologian, ought to debate with the Jews," and as for the layman, when he heard any criticism of the Christian faith, he was to defend it not only by words but by "a good cutting sword," and was to strike the miscreants and critics "across the body to the full length of the blade." But as the "disputations" continued and as there was not always a chevalier present to settle them by sword cuts, it was simpler to accuse the Jew of all the evils—well-poisonings, plagues, famines, kidnappings—from which the French people suffered, and, when public opinion was sufficiently aroused, to expel them completely from the land. This performance, which was repeated several times, was terminated at the end of the fourteenth century by the departure from France of more than a hundred thousand Jews.

However, France was not completely purged of Israelites. A group of fugitives settled in Provence, which at that time was not a dependency of the French

This is the first of a series of four articles by the eminent French critic, poet and leader of Judaism in France, who now lives in New York.

In his review of French-Jewish history from the first settlement to the evil days of Vichy, M. Spire presents a realistic picture of Jewish life in his country, and offers some parallels to American-Jewish life which will deeply impress his American readers. — Ed.

crown, and rejoined the meridional Jewish communities of the southeast and the southwest, among which were the descendants of the old community of Marseilles. They were able to stay there up to the time of the reunion of Provence with the Crown, under the reign of King Louis XI (1461-1485). A certain number of them took refuge in the Comtat-Venaissin (the Avignon region, Carpentras, Cavaillon, etc.), which belonged to the Popes, and remained under their sovereignty until 1791.

There they breathed freely. They were done with the abominable regime of mass extortions, expulsions, recalls, massacres, and proscriptions which had been their lot under the reign of Philippe-Auguste, Louis VIII, Saint-Louis, Philippe-le-Bel, and Charles VI.

They breathed—but not quite as freely as the other inhabitants of the Comtat-Venaissin. Although their brethren, driven from almost all the other states, and dragging their shame along the highroads of Europe, considered them privileged, they, like the Jews of the large commercial cities of Italy which had taken them in after their numerous disasters, or like the Jews of Rome and the other cities of the Papal States, had to endure dwelling-restrictions, and the humiliations of the ghetto.

Other Jewish communities were found in the southeast of France, namely those of Bayonne and Bordeaux, originally composed of Marranos—Jews converted by force to Catholicism, and who, at the end of the fifteenth century,

had left Spain and Portugal to escape from the torture and stake burnings of the Inquisition. Little by little, with the tolerance of the French authorities, they had openly returned to Judaism, whose rituals they had never stopped practising in secret. At the end of the eighteenth century they enjoyed an economic and social position almost equal to that of the other subjects of the kings of France.

In the northeast there was a Lorraine contingent, composed principally of the Jews of the *Trois Evêchés* (Three Bishoprics): Metz, Toul and Verdun, annexed to France in 1599. They lived in more or less strictly confined ghettos. About a hundred families were authorized, by the Decrees of 1721 and 1751, to live in certain cities or villages of the Duchy of Lorraine.

There was also an Alsatian group, composed of several thousand persons who had been annexed to France with Alsace in 1648, and whose rights were respected by Louis XIV and his successors. (For example, they had the right, like the rest of the Alsatian bourgeoisie, to have coats-of-arms). In the villages, the Jewish families were not always separated from the rest of the population. In the big cities, like Strasbourg, they had the right of entry by day to exercise their professions. But by sunset they had to be beyond the gates of the city. This regulation was the occasion, at the end of the eighteenth century, of a celebrated lawsuit undertaken by the famous Cerfbeer, chief contractor for the armies of the King, who, although raised to noble rank, had to leave his offices every evening and return to his suburban residence, like all his Strasbourg coreligionists.

Lastly, there was a group of Jews who had returned to Paris at the end of the reign of Louis XIV, and who, on the eve of the French Revolution, scarcely comprised five hundred persons. Tolerated, but subjected to regulations, and often to restrictions by the police, they did not have the right to bury their dead in a Parisian cemetery, but were obliged to use ground far from the capital. These burials could only be made at

night. And the dolorous nocturnal procession, made even more weird by the torch lights, more than once provoked the curiosity of the Parisians, and in the Philosophers and French Encyclopedists a feeling of pity and a recognition of the violation of the essential rights of humanity.

These were the Jews that were known, and often esteemed and loved, by Richard Simon, the celebrated exegete, adversary of Bossuet, when he wrote his "factum" in favor of two Jews of Metz, Mayeur Schoëbbe and Abraham Spire, condemned by the Metz Parlement on a false charge of ritual murder; by Montesquieu, when he wrote the "Very Humble Remonstrance to the Inquisitors of Spain and Portugal," contained in Book XXV of his "Esprit des Lois" (1748); by Pierre-Louis Lacretelle, Attorney at the Parlement of Nancy, when in 1777 he defended the cause of the Jews of Metz against the attempt of the old corporations of merchants, despite the terms of an edict of King Louis XV, to keep them from free exercise of trade; by Mirabeau, when, in 1787, he demanded their emancipation in his "Moses Mendelssohn and the Political Reform of the Jews"; lastly, by the famous Abbé Gregoire, when he wrote, in 1788, his "Regeneration of the Jews" and became their defender before the revolutionary Assemblies and obtained for them, on September 28, 1791, full civil liberty and equality of rights with other French citizens.

There followed a period of doubt, a crisis of conscience for the Jews, when, still completely steeped in the traditions of their particular way of life, they found themselves plunged into a revolutionary and Voltairian society which was distrustful of those who retained practices so different from those of the Cult of the Goddess of Reason. The uneasiness of French society with regard to Jewish cohesiveness, which was considered dangerous to the unity of the nation, manifested itself at the time of the reunion of the Great Sanhedrin, which was called together in 1806 by Napoleon, now Emperor. The delegates of French Jewry, questioned as to whether they accepted the customs, the civil and political legislation of France, and whether they were ready to fight to defend them,

replied in a magnificent burst of enthusiasm, "Yes, to the death." In fact, there were Jewish soldiers and officers in the armies of the Republic and the Empire. And Emperor Napoleon, heir to the principles of the French Revolution, when he overran Europe at the head of his armies, required of the Princes whom he overthrew, first, the opening of the ghettos, and, secondly, the granting of the liberties which France had given to her Jews.

In all Europe, with the exception of Russia, the arrival of the French was awaited by Jews with impatience. Their entry into cities was received with enthusiasm. But after the fall of Napoleon, the old "order" returned. In a Europe liberated by the Holy Alliance, the old laws flourished anew, and the Jews were sent back to their ghettos.

In France, however, when the Bourbons returned "in foreign baggage-carts," they did not noticeably alter the rights which had been conceded to or retained by the Jews during the Revolution and the Empire. Besides, the Jews in France were still too few in number and too insignificant to draw to themselves the revengeful sentiments of the new régime. The former officers of Napoleon's army, the famous "half-pay men," the liberals, the Protestants—these were the ones to suffer the fury of the "Congregation." The region of the southwest of France,

at the time of the White Terror fomented by that famous politico-religious organization, thought that the dread days of the "Dragonnades" of the time of Louis XIV were come again.

The Revolution of 1830 brought the last installment of legislation favorable to the Jews. In 1831 the Jewish religion, which since 1791 had been practised freely, was placed on the same footing with the other sects. From a merely recognized religion it became one of the great religions of France, and its ministers, left until then in charge of individual communities, were, like those of the Catholic and Protestant sects, appointed by the State.

Under the reign of Louis Philippe, the Citizen-King, the condition of the Jews continued to improve. More and more young Jews entered the important schools and attained high rank in the Army and in Administration posts. But while they were becoming emancipated, assimilated, and were making their mark in French society—the Second Republic had a Jewish Minister, Goudchaux, as did the Second Empire, Fould—the Jews did not forget the misery of Jews elsewhere who had fallen back into conditions of servitude.

In 1840 the famous French lawyer and politician, Adolphe Crémieux, influenced world opinion in favor of the Jews of

INSIDE NEWS OF PALESTINE

By BORIS SMOLAR

NOW that the Palestine resolution has suffered a set-back in Washington, the scene is shifting to London. By the time this is read, Dr. Weizmann may have seen Prime Minister Churchill on the Palestine question, and especially on the White Paper immigration ban which goes into effect at the end of this month. It is well-known that Churchill is against the White Paper, but other members of the Cabinet are now trying harder than ever to put pressure on him. In fact, it was they who sent out a secret memorandum to British embassies this week which stated that Churchill's personal feelings would not influence the fate of the White Paper. This memorandum, which emphasized that Churchill would not allow "his personal predilections" to

stand in the way of continuity of the decisions of the state, is the latest line of guidance given by the British Ministry of Information to press attaches. An official of the Ministry of Information, by mistake, gave a copy of it to a news agency and forgot to indicate that it was not for publication. The result was that Churchill discovered what his colleagues were saying about him, and behind his back, with regard to his policy on Palestine. Whoever knows Churchill's character, can easily imagine how he reacted.

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.

Damascus (Syria) who had been accused of ritual crime by a Franciscan monk. In 1858 when a child was stolen from its Jewish parents in Rome, taken secretly to a catechumenal school, and baptized there, the Jews of Paris intervened in its behalf. The most important Parisian newspapers carried on a violent campaign against that violation of the liberty of conscience. Emperor Napoleon himself drew up an official protest to the pontifical government. Shortly after, in 1860, several notable French Jews, among whom were Narcisse Leven, Charles Netter, and the poet Eugene Manuel, a friend of Victor Hugo, founded the "Alliance Israélite Universelle," whose aim was to lend assistance to all those who suffered through being Jews. This organization was aided by several French governments in many cases. One of its devoted friends, Adolphe Crémieux, noted member of the "Committee for National Defense," signed the decree of October 24, 1870, which accorded French citizenship *en masse* to all the Jews of Algeria. (This was the Decree Crémieux.) The Alliance intervened also at the time of the treaty of Berlin (July 12, 1878) which officially put an end to Jewish disabilities in the Balkans. It was owing to the insistence of French diplomacy that the laws were liberalized to permit the Jews of Roumania, Bulgaria, Serbia, Montenegro, and the Ottoman Empire freedom to practise their religion openly, and to grant them civil and political equality, unrestricted admission to various professions and industries, and public offices, and to share in the award of honors.

At this time in France what has since been named anti-Semitism did not exist. The term, in any case, is a poor one, for there are very many Semites who are not Jews, and a great number of Jews whose origins are not Semitic.

Undoubtedly, Jews had not been able to penetrate—or had penetrated with difficulty—certain classes of society. But the bourgeoisie which took power in 1879 was republican, liberal, and even in large part Voltairian. It frowned upon discrimination because of race or religion. Besides, the number of Jews in France who had recently immigrated or were naturalized was not very large.

But after 1871 when a certain number

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NEW BOOKS

Reviewed by Dr. Israel H. Levinthal

The Universal Jewish Encyclopedia.

THE tenth and concluding volume of the Universal Jewish Encyclopedia has recently appeared, thus completing a fine undertaking which will do much to popularize a knowledge of Jewish life throughout the ages.

We have had another encyclopedia, the monumental work in twelve massive volumes published by the Funk and Wagnalls Company almost forty years ago under the editorship and sponsorship of some of the greatest Jewish scholars in the world. But forty years is a long time, even in the life of the people—especially these last forty years which marked so many vital changes in the life of the Jew.

The new Universal Jewish Encyclopedia endeavors to fill this gap, and is particularly useful in portraying the life of Jews in the last half century. It is different also from the old Jewish Encyclopedia in that it has adopted a more popular approach in dealing with all themes. Even scholarly subjects are written in a very popular manner so that the average layman can benefit by them.

In this concluding volume, the article on Zionism deserves special mention. The very fact that the major part of the article was written by Louis Lipsky is evidence of the thoroughness of its treatment. Other very fine articles in this volume that will appeal to many is the one on the Theatre, and the role which the Jew has played both as actor, producer and author. The article on Israel Zangwill also gives a fine portrayal of that picturesque and unique figure.

The editor, Dr. Isaac Landman, and the literary editor, Louis Rittenberg, are deserving of congratulations as well as praise for having undertaken and completed a work which undoubtedly will bring a clearer understanding and a better appreciation of the contribution of the Jew to civilization.

"As I See It" by Rabbi Stephen S. Wise. Jewish Opinion Publishing Corporation, New York City.

THE editors of the monthly periodical,

Opinion, are deserving of our gratitude for having issued this volume on the eve of Dr. Wise's seventieth birthday. Here is a well-chosen collection of the writings of Rabbi Wise which have appeared under the caption "As I See It" in that publication during the last twenty years. Many of them reveal prophetic vision in that Rabbi Wise was able to interpret the handwriting on the wall warning the world of the evil that Nazism and Fascism threatened for it. All of them are written in that clear, brilliant style for which Dr. Wise is noted.

The articles are divided by the following headings: The Jewish Fate and Faith; Hitlerism and Beyond; Zion—Homeland and Hope; Contemporaries and Comrades; Towards Peace and Justice. The book presents a panorama of Jewish life and world events in the last two decades, and reveals a penetrating insight into their meaning and significance. As Dr. Wise himself puts it in the brief but very illuminating Foreword, he was the "sometimes irritating, oftentimes impatient, but never timid writer, who set down the truth as he saw it." And these truths are as valid and as meaningful today as when they were when originally penned. This volume can be read and re-read with great profit because of the deep knowledge of men and events it reveals.

7,850 Manuscripts in Jewish Theological Seminary

THE Library of the Jewish Theological Seminary of America reported recently that during 1943 it acquired 32 new manuscripts and 1,412 new books, increasing its permanent collection to approximately 7,850 manuscripts and 125,000 books, virtually all in fields closely associated with the history and literature of Judaism.

The growth in reputation and size of the Seminary Library has attracted the attention of many scholars, Christian as well as Jewish.

MY Dear Niece:

I have before me your naïve request for some details of my experiences in the Great Hospital in Vienna to be used as a plot for the story you want to enter in the contest. Since your uncle and I arrived in this country with our two sons, we have never discussed our old lives. Yet our lives were no different from hundreds and thousands of others who suffered at the hands of a brutal conqueror, and I have nothing very unusual to tell you.

I was a doctor in the Austrian army during the last war when I met your uncle — who later became chief of his department in the Great Hospital of Vienna. We were completely happy in our work, and Rudi and then Hans came along, and we prospered and lived graciously and well. The years passed — our work in the hospital brought us a modicum of fame, and in our private offices we treated many patients from the United States. For greater convenience we mastered English early in our careers, never dreaming of the significance of this accomplishment in our future. And we traveled occasionally to Paris, and to Biarritz, and the Hospital and our sons and our friends and theirs kept us busy and happy — such was our life.

The swift transition of Vienna, city of culture and music, renowned center of medicine and knowledge, to Nazidom with its accompanying disciples, Militarism, Fanaticism, Dread, Gloom, Suspicion and finally deep, agonizing FEAR — still seems like an unbelievably horrible nightmare. Of the atrocities we witnessed I shall tell you nothing, my dear — it would accomplish no purpose — and the world is already sadly familiar with the Nazi methods.

What can I tell you? What is a plot — a piecing together of events to make an interesting story? Would it make a story if I told you of the day that Rudi was forced to walk up and down the main thoroughfare of Vienna wearing what in America is called a "Sandwich Sign," proclaiming to all the enormity of his offense — "I patronized a Jewish store!" To our great good fortune, one of our patients, a philanthropic gentleman from Pennsylvania, sent us the necessary affidavit, which, in conjunction with bribes to various officials, got Rudi out of the country before he became fur-

ther "involved." We said goodbye to our eldest son, aware that we might never see him again. It was against one of the many Nazi laws to leave the country with a capital of more than \$2.50. We thanked God that you in your democratic America would help him back to his former self.

I could tell you of the incident of the once-famous Viennese actress, who, finding herself aging with alarming rapidity, came to your uncle for plastic surgery. When the operation was successfully completed she was overjoyed with the result, but because of financial difficulties — which, she hastened to assure him, were purely temporary — she could not pay the fee. Your uncle told her he would be glad to wait until conditions improved, but the actress was so delighted with his work that she insisted he accept in payment a diamond cross which she prized very highly. Finally, your uncle agreed to accept the jewel, with the understanding that he would keep it until such time as she cared to redeem it, thus relieving her of any feeling of obligation. After Mr. Hitler was firmly established, your uncle received the following message sent by registered mail: "Please return to me at once, to the address stated below, the diamond cross which you took from me on the unfortunate occasion of my operation."

Shall I tell you of the physician, Max Gebhardt, who was from the very beginning of the Hitler movement a secret Nazi member? The very day Hitler came to power in our country, he was assigned by the Nazis to be leader of the entire staff of the Great Hospital. (His Nazi beliefs did not hinder him from coming into our home and the homes of many he subsequently ruined as an honored guest.) On attaining his new position, his first step was to discharge all Jews — some of them world-famous chiefs of their departments — who served the institution faithfully for a quarter of a

A Short Story

NOTHING TO TELL

By H. G. SUTIN

century. Then he started on the Catholic officials, replacing them with his own relatives, less efficient, but more ardent Nazis. Two or three times a week he arranged meetings for the purpose of creating organized defamation of the characters of those next on the list. No one knew who would be the new victim. We waited tensely for our turn.

Meanwhile, a doctor whom he had discharged revealed just before departing from Vienna that although Gebhardt was a hemophiliac (bleeder), to whom marriage was forbidden by law, he had married his mistress secretly. In the Gestapo investigation that followed it was discovered that the prominent Nazi leader had stolen goods (drugs and money) to the amount of several thousands of dollars from the hospital. He was taken away — I do not know what was his fate.

Allotting large sums from our rapidly decreasing assets to the "proper" authorities kept us temporarily from the horrors of the concentration camp. But in our neighborhood, now seething with hate and suspicion, one never knew when the dreaded Gestapo might call. We waited — with agonizing patience — for affidavits and passports, and waded through endless routines and red tape — while one by one our dearest friends began to move — or disappear.

And so we came to the United States. Much has been written of the mute gratitude of persecuted people who arrive on these shores — I cannot describe our emotions with any more depth of expression than what has many times been written. You will be pleased to hear that Rudi, who has been in the United States Army less than two years, is now a Sergeant. He writes glowing letters filled with hope and courage, and we are very proud of him. Hans is rapidly becoming

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FRIDAY night.

Cold and sleety outside, pleasant and warm inside, the great Clinton Street Hall filled with young men and women and a sprinkling of older folks. Many a club on East Broadway suspended its meeting or postponed it, so that its members might have the opportunity to listen to a new figure in New York whose fame was growing, was, indeed, sensational—one Stephen S. Wise.

There was no dearth of orators in the ghetto, where people would talk sooner than eat, attend long-winded lectures much rather than sleep. A steady barrage of voices issued nightly from the little cafés on Canal Street and the high-stooped dwellings on East Broadway, to say nothing of the Educational Alliance, where speakers declaimed, orated and harangued their wide-eyed audiences in almost all the dialects of Eastern Europe till the lights went cruelly out, and they had to continue their orations under the patient and tranquil sky.

Those were the days of oratory, and the East Side was the happy hunting-ground of fanatics of every description. It did not take much to set off a discussion which lasted hours—a new poem, a new play, an actor or actress who had just made the first bow in a Yiddish play on the Bowery, anything to make one forget the terrible hunger or restlessness within. The discussions, usually in good humor, were sometimes lighted up by quick bitter wit and gloomy irony, depending on when the disputants saw their last meal.

But there were the crowned orators of the ghetto, the men—and women too—whose word went far, who were enthroned like kings not in the little cafés or club-houses on East Broadway on Canal Street, but in pulpits and on platforms, acclaimed by thousands. One naturally thinks of Maslansky, Syrkin, Zeff, Barondess, Zshitlowsky, and that stormy little petrel of a woman, Emma Goldman. Each one of these had his own little world, his own following, his own devotees, his own fanatics, who hung on his words, obeyed his command, followed his lead, and spread his gospel.

But Dr. Stephen S. Wise was a new voice in the East Side, new although he already had all New York by its ears. His very first coming to the city set off

The Early Days of a Beloved Leader Recalled on His 70th Birthday

WHEN STEPHEN WISE CAME TO THE EAST SIDE

By JACOB S. MINKIN

a sensation which attracted nation-wide attention. He rejected an invitation to become the rabbi of the wealthiest and most powerful congregation in the country, the cathedral synagogue of gilded Fifth Avenue, and rejected it amidst circumstances which made him the hero of thousands.

He received an invitation to preach in Temple Emanu-El, an invitation which, were he to submit, were he to follow the tradition and rules obtaining in most Jewish congregations in the country, was tantamount to election. It was a flattering opportunity for a young man not quite thirty-three who had not yet won his spurs in the rabbinate, a young man who for seven years was the rabbi of a comparatively obscure congregation in the West. To preach in Emanu-El, to occupy the pulpit of this golden-domed sanctuary of wealth and influence, to become the mouthpiece, if not the leader, of the uncrowned monarchs of American Israel, was the dream, the ambition, the secret longing and ideal of almost every reform rabbi in the country.

There was nothing that stood between Wise and his election, nothing except his strange conception of the rabbinate and the prophetic function of the Jewish ministry, a function that was flouted by the rabbis and laity alike. He preached his trial sermon as was expected of him, and the impression he made was stirring. The walls of the historic building fairly shook under the power of his words, under the impassioned fervor of his conviction, under the dramatic quality of his voice and eloquence. In manner and appearance, he stood before the congregation like a king before his people on the day of his coronation—grand, majestic and imposing, in the full power of his strength and manhood. His election was certain; nothing but a formality remained to be discharged.

That very night a meeting of the Board of Trustees was held, with Mr.

Louis Marshall in the chair. There was no difference of opinion, no dissenting voice or vote. But there was an understanding in the agreement, an understanding about which the men in the grandly-upholstered chairs hemmed and hawed and felt uncomfortable. By the rules of the congregation, the rabbi of Emanu-El was not a free agent; he could speak his mind, he could preach his doctrine freely, forthrightly, independently as his soul and conscience dictated, but must be discreet in his words, guarded in his utterances, cautious in his remarks, especially where the lay heads of the synagogue were concerned.

Dr. Wise's decision was, as might have been expected, swift and crushing. He begged for time to consider only that the blow he planned might be all the more overwhelming. In his own mind there was not the slightest hesitation. He was not the man to be chained and fettered, not in the pulpit where he alone was master. He went back to his hotel and penned a document which, for its novelty and historic importance, may be regarded as the Magna Charta of the Jewish pulpit. He wrote:

"The chief office of the minister, I take it, is not to represent the congregation but to proclaim the truth as he sees it. . . . But how can a man be vital and independent and helpful if he be tethered and muzzled? A free pulpit worthily filled, must command respect and influence; a pulpit that is not free, howsoever filled, is sure to be without potency and honor. A free pulpit will sometimes stumble into error; a pulpit that is not free can never powerfully plead for truth and righteousness."

It was a bombshell that shook New York; indeed, the whole nation. It made first-rate front-page newspaper copy which was carried all over the country.

He spoke to the trustees of Temple Emanu-El, but, over their heads, to the whole nation, to every church and synagogue where the word of God, coming like a glowing flame from the heart of the speaker, was not free; where the pulpit was a helpless tool in the hands of the pew-holders; where rabbis and ministers were docile lambs of their wealthy paymasters.

The response was immediate, but, on the whole, not uniformly encouraging. While there were many who answered the call, rallied to his banner, and accepted his challenge, recognizing the shame and sham of their position, there were others, servily-minded pulpsters, by long habit so used to their bonds that they no longer chafed under their sting, who denounced him as demagogue falsely parading as a Sir Galahad.

The news of Dr. Wise's performance quickly percolated to the East Side, and it created a sensation. His gallant fight appealed to the revolutionary-minded denizens of the ghetto, and they acclaimed him a hero. Not that they had any particular interest in the actual merits of the struggle, for the orthodox pulpit was the freest pulpit in the world. Week after week the rabbis made their congregations squirm because of real or imaginary sins without ever so much as a word of protest or criticism. Indeed, the tougher the sermon, the more merciless the scolding, the surer the fame and reputation of the preacher. No rabbi was considered worth his salt unless he drenched his congregation with the tears of the penitents at least once a week.

But the good people of the East Side had their own grievance against their wealthy brethren of Fifth Avenue. If they did not actually hate them, they resented them; they resented them for their offensive ways, condescending manner, and patronizing attitude. Their charity was without grace, their philanthropy without tact, their liberality without goodness, their so-called friendship without warmth. They were brothers of the flesh, but the flesh was without spirit, and was therefore cold, dry, and unfeeling. When, therefore, Dr. Stephen S. Wise, the slayer of the dragon, the man who, to be free, had defied wealth, position and influence, appeared among them, he was received with the welcome due his gallant conduct.

Lucky for him that he had not made his debut in the Educational Alliance, the citadel of the "Deutschen," a place shunned by the more radical of the Jewish quarter of New York. But even so he came pretty near breaking up his first meeting, for he committed the tactless blunder of bringing with him a hand-organ. A hand-organ on the Sabbath and in the very bastion of orthodoxy! Venerable men shook their heads and quickly left the hall in protest. Even some of the younger men were surprised and skeptical, but they remained in their seats.

Dr. Wise rose and read a few lines in Hebrew with much feeling and pathos. His voice was deep and resonant, and possessed rare clarity and distinction. Everyone felt that such must have been the glory and beauty of the Hebrew word when it was uttered by his forbears, the prophets of Israel!

He then delivered his sermon, the first of such intensity and dramatic power to be heard on the East Side. Much of what Dr. Wise said has been forgotten by this writer. Only the general effect remained, and the effect was electrifying. There were budding rabbis in the audience, men who had either attended or were preparing to attend the Seminary, and their eyes shone with delight and envy. What he said was perhaps not particularly new to the "intellectuals" or to the Hebraists brought up on the writings of Ahad Haam and the other men of the Jewish revival; but his precise manner, his perfect diction and faultless oratory fell like a spell over the congregation.

It was Dr. Wise's second trial sermon. Instinctively he felt that to conquer New York, he must win the East Side. Other men came to the ghetto out of curiosity; he came to win hearts and gain a following. He knew the potentialities of these men, their latent powers, their alertness, their wide-awakeness, their quick apprehension of what was needed, what was wanted in Jewish life to make it alive, strong, and dynamic. What was striking, what was stirring, what was vital and lasting in the life of the Jews of this country—their noblest men, their greatest leaders, their richest contributions—came from that part of Jewry heretofore spurned and looked down upon by their wealthier brethren.

He came to win their support, their loyalty, their influence for what he had in mind.

It was a trial sermon that succeeded.

For beyond the dramatic and spectacular, his hearers saw Wise the man—the leader, the champion, the servant and lover of his people. They saw in him what millions saw later—the heart and conscience of his wronged and eternally misunderstood people, their mighty voice, their great hope, their unfaltering faith. They saw in him a titanic force destined to shape its future, toiling, battling, and striving against other forces which would check its progress and impede its course. Watching Wise and listening to him, they saw the spirit of the ages, they heard the voice of centuries quickened into life again—that voice and spirit which, though crushed and beaten, remains undefeated.

Dr. Wise has since made many other conquests. He graduated from Clinton Street Hall to Carnegie Hall with its great auditorium, galleries, balconies and loges, with scores of perspiring ushers hard put to it to find seats for the pressing crowds who come to hear the far-famed orator. But always has he remained loyal to his people, never has he spurned the hands that raised him to greatness, fame and leadership. He still moves in the midst of his original entourage. His friends, his intimates, his associates have not changed. They still toil, plan and dream together.

Although founder, builder and master of many more institutions than any other living man, Dr. Stephen S. Wise has been remarkably consistent. For no matter what his extraordinary range of enthusiasms may be—and it was his enthusiasm and organizing genius which spelled into being the Free Synagogue, the American Jewish Congress, the World Jewish Congress, and the Jewish Institute of Religion—I know of nothing in which he glories most than in his labors in behalf of Zion. It is the crowning achievement of his life, both his joy and hope, his dream and ideal. He was a Zionist at twenty-four when, at the Second Congress, he fell under the spell of Dr. Theodor Herzl, and at seventy he is still Zion's ardent lover, mighty voice, vigorous defender, and crusading spirit.

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HISTORIANS of German literature relate that when Goethe visited the battlefield of Jena after the decisive battle between the French army under Napoleon and the German Kings, he ignored the traces of the great human tragedy that had been enacted, and became entirely absorbed in the study of the vertebrae of a sheep-skull that he picked up on that bloody field. Goethe was studying zoology while surrounded by scenes of human madness and willful destruction! Such is the ability of genius to rise above all temporal suffering and concern itself with the universal elements that lie beyond it and outlast it.

In our own history, or legend if you will, we have the tale of Rabbi Yochanan ben Zakkai who, during one of the most tragic periods in the history of his people, was asked by the Roman Emperor what boon he most desired. Promptly he responded, "Give me Yabneh and its villages, there to establish my school." The inspired leader saw beyond the calamities of his people to possible future blessings, if only they kept their spiritual treasures alive and flourishing in their hearts and minds.

The present seems to be a somewhat inappropriate time to celebrate the efforts of a man engaged mainly in the field of literary creation. Our chief concern now is the salvaging of bodies, the bodies of the remnants of our people. But tribute must be paid to the spirit that manages to surmount the melancholy of these days and devotes itself to the conserving of our national treasures.

The lovers of the modern Hebrew literature and scholarship in various American cities have recently celebrated at festive gatherings the fortieth anniversary of the combined literary and public activities of Dr. Simon Bernstein. And it is interesting to note that the praises uttered on these occasions and the estimates of Dr. Bernstein's talents were as varied as the number of the eulogists themselves. Thus, while the one admirer praised the warm-hearted Zionist and public worker, another grew eloquent over his distinguished labors in the field of Hebrew journalism, and still another spoke of his scholarly work in the field of mediaeval Hebrew poetry and like remote subjects.

There is a successful synthesis there, a careful and planned blending of the

practical with the ideal, the past and its beauties projected into the prosaic present, and both, again, thrown forward into the clearly-visioned future.

Before me as I write this account of a man's work lie spread out more than a half dozen of his major works. And these embrace books in the field of Jewish historiography, studies in mediaeval Jewish poetry and biography. To describe each of them would require a good-sized article, because of its content and treatment. Because, again, if the author is strictly realistic and the cold-blooded critic in one instance, he becomes the poet and the dreamer in another; if he is the man with the scalpel when handling a musty and faded old manuscript, he becomes almost a lyrical dreamer of dreams when reconstructing a personality out of a few stray passages and incidents. Dr. Bernstein does all this in his biographical and other writings. He is poetical in his "Bechazon Hadorot," "The Vision of the Ages," and "Shomrei Hachomit," "The Guardians of the Walls," both of which deal with, and resurrect, certain luminous personalities of the past—poets and dreamers, cabalists and redeemers, lexicographers and codists, seers of visions and planners of messianic utopias. He becomes one of them for the time being, sharing their visions and penetrating beyond the wall of time and life separating him from their own time and life, and thus is enabled to infuse the blood of life into those wandering shadows.

In Dr. Bernstein's reconstructions one lives once more and shares in the divine ecstasy of Solomon Molcho, the Marrano who bearded Pope and Emperor in his self-hypnotized faith in the approaching day of Redemption and his own chosen mission to bring about its realization, the Molcho who wrote, "I have a beloved one in this land (Palestine) whom I've loved from the days of old, and my soul longs for her, but her father and mother have hidden her away and I cannot speak for her," and who dreamt of "engaging in warfare against the Turk" and snatch-

FORTY FRUITFUL YEARS

The Literary Anniversary of Dr. Simon Bernstein

By HAROLD BERMAN

ing Palestine away from his hands," but who ended his days on a burning pyre in Italy. And one lives once more with the author of the "Shulchan Aruch" (the set table), described as the "creator of the Jewish (theocratic) constitution," and not the much-maligned, cut-and-dried ritualistic work that hung like a milestone around every observant Jew's neck. And it is almost an inspiration to describe the Friday night hymn of Solomon Alkabetz, the "L'cho Dodi" sung in the Friday eve service at the synagogue, as "the Jewish Marseillaise," or to speak of the 18th century Italo-Jewish poet and ethical writer, Moses Chaim Luzzatto, who forsook his home in sunny Italy and journeyed to Palestine where he was cut off before he reached his full maturity and development, as "the forerunner of Herzl" in his love for Palestine. Bernstein sincerely loves and deeply admires these God-intoxicated men, hence he is able to re-create them and their dreams for us.

On the other hand, when he is engaged in the laborious and exacting task of editing and collating the partly or wholly forgotten compositions of the ancient past, he becomes the conservative, fact-sifting and syllable-weighting student who corrects and amends and changes until the correct reading emerges and the phrasing becomes clear to all. Imagination has a place here too, but its scope is limited and confined, as it should be.

Dr. Bernstein has had a long and active career in the Zionist field. He joined the staff of the World Zionist Executive in Berlin away back in 1912. At the outbreak of the first World War he went to the Zionist office at Copenhagen, Denmark, where, in association with Dr. Martin Rosenbluth, he edited the *Zionist Bulletin*. From there he journeyed to England, and in 1921, after a stay of two years, came back to America. He joined the staff of the Z. O. A., and with

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IN THE service club at Fort Adams, Rhode Island, a young Jewish corporal recently approached Protestant Chaplain Earl Sidler. During their conversation the corporal told the chaplain that he was receiving his discharge in a few weeks. Was there any way in which he could be of service to the chaplain before he left camp? The chaplain, who knew of the boy's fine tenor voice, asked how he would like to sing at his services some Sunday morning? The corporal readily agreed, and two weeks later he sang a solo at Sunday morning services in the chapel.

Chaplain Sidler wrote, in a letter to Lavy Becker, Chairman of the Jewish Welfare Board's New England section, "A gesture like this is far better than all the books and lectures written on religious tolerance in the results it obtains. The spirit of that Jewish young man has left a deep impression, not only with myself, but with all who heard him."

☆

THE local Jewish families in Lawton, Oklahoma, decided to entertain the soldiers of nearby Fort Sill at a big seder last Passover. When 250 soldiers responded to their invitation, though, they sent out a call for help. All faiths promptly responded. The Methodists offered their church. The Baptists furnished tables. Other equipment was supplied by the Lawton Masonic Lodge and by Fort Sill itself.

In a similar spirit, many of the Jewish boys from Fort Dix, N. J., who received Passover furloughs, voluntarily agreed to return on Friday morning (April 3rd) so that observant Catholics at their camp might get home for Good Friday.

☆

PRIVATE M. M. WASCHLER, stationed in Greenland, recently wrote to the Jewish Welfare Board's Army and Navy Committee in Philadelphia, telling how, despite the absence of a rabbi, the Jewish boys up in those parts have been able to conduct regular religious services. The hero in this situation is Father Walsh, the Catholic chaplain in Greenland, who "has and is doing all in his power to help us through these difficult times. It was through his untiring efforts in behalf of the Jewish boys that we hold services, although brief, every Friday night," according to Private Waschler.

STORIES OF INTER-FAITH IN THE UNITED STATES

Compiled by the Jewish Welfare Board

RABBI ISAAC TOUBIN of the Jewish Welfare Board returned from Cuba where he conducted Passover services for Jewish soldiers stationed there. To one of his Seders came a young man from Whitfield, Mississippi. Rabbi Toubin later wrote to the boy's mother, Mrs. C. K. Jones of Whitfield, Miss., and told her of the meeting. He received the following reply:

"Dear Rabbi: I received your letter today, sending my son's regards who was a guest at a Passover Seder in Guantanamo Bay, Cuba. I don't think I ever had the pleasure of meeting a Rabbi but I will always love them from this day on because you are the first and only Preacher of any Denomination that has written me about my son. My son has been away seven years. He came home in 1939 for a short visit. I have lost my husband and my youngest son is in the Naval Air Corps. So I am very much alone. I only have the 2 boys and I love them so much and I want you to pray for them and for me too. I have never been in your church, don't know anything about your religion, but it must be awful good to have one so kind to conduct the Service. I am thanking you again and I shall write my son today and tell him of your letter."

☆

INTER-FAITH harmony gained another ten yards in Paterson, N. J., when an Italian chef cooked the food for a spaghetti dinner sponsored by a Jewish soldier at the home of an Irish couple, attended by a Staff Sergeant of German extraction.

The cast of characters, in order of their appearance, were:

Italian chef Private Frank D'Arce
Jewish soldier Staff Sergeant Burton Bernstein
Irish couple... Sergeant and Mrs. Richard P. Donnelly
Nordic sergeant Eugene J. Bachmeier

THANKS to Bert Horowitz, three R.A.F. men — non-Jews — visiting the United States recently got a taste of American hospitality. Mr. Horowitz, JWB worker in Highwood, Ill., and members of the local JWB Army-Navy Committee, helped secure special rates for them at a hotel in Chicago, and also entertained them at several functions both in Chicago and in Highwood. T. B. Burgess, father of one of the boys, wrote from London to Mr. Horowitz:

"Thanks for the good time you gave my son Allan and his friends. Allan has already given us an account of the marvelous time he had in Chicago, thanks to you. I hope you will regard this small expression of appreciation as symbolic of the gratitude that we people in England feel towards you over there and especially to those who have given such wonderful hospitality to our boys.

"We hope that the contacts established during this war will result eventually in a wider understanding of each other's problems and a better appreciation of their qualities, and lead to that close friendship between our two peoples which is so necessary for the future of the post-war world. Again I thank you personally and the organization you represent for your good work towards this end.

"I hope you will give our address to any of your people who might like to call on us. We couldn't, of course, do anything as spectacular as you have done for Allan, but we should at least give them friendly greetings and let them realize that they have friends on this side."

☆

A TROUBLED young man came up to Chaplain Edward Sandrow at Fort Riley, Kansas, and pointed to a telegram which he had just received: "YOUR MOTHER DANGEROUSLY ILL IN LOCAL HOSPITAL. CAN YOU COME HOME." It was signed by the police department of the private's home town, somewhere in the Midwest.

The chaplain looked at his watch. It was 9:00 P.M. The sergeant of this sol-

dier's troop would have departed after a long arduous day.

There was only one thing for Chaplain Sandrow to do.

He phoned the private's troop commander, a Captain J—. Captain J— had gone to bed after a gruelling day under the torrid Kansas sun. But the Captain quickly dressed and came to the chapel. Captain and chaplain drew up the necessary papers, and the private got his leave.

Three days later Chaplain Sandrow received a letter: "How can I ever pay you for your interest in me? I arrived just in time to hear my mother breathe her last. She died peacefully, but I shall always be grateful to God that I was present."

Now, the private in this story isn't a Jewish boy. But upon his return to camp, he sought out Chaplain Sandrow and said, "May I give you my word, that because of your kindness to me and your interest in my behalf, I shall dedicate the rest of my life to good-will, to understanding, to the friendship of Christian for Jew, of man for man."

MAURICE KRINSKY placed the kit in the packet and typed a short note:

"Dear Private Folterman: As you may know, the Jewish Welfare Board has already mailed thousands of these kits to American servicemen of Jewish faith throughout the United States. Please accept this kit with my sincerest wishes for your continued welfare and good health."

He signed the note, "Maurice Krinsky, Jewish Welfare Board representative in Neosho, Mo."

The next morning, Private Arthur W. Folterman opened the packet at Camp Crowder and read the note. He looked through the kit, which contained an Old Testament and a Hebrew prayer book, as well as stationery and sewing material, and penned a letter of thanks to Krinsky.

"Dear Mr. Krinsky," he wrote, "This is just to let you know that I received the kit you so kindly sent to me. I appreciate your kindness and admire the thought which prompts such action."

"I am a Christian and I attend the Lutheran Church regularly. My church keeps in touch with our boys in the service, so I know how it feels to have the knowledge that we are remembered by our congregation at home. You may

have the satisfaction that your efforts were not in vain. I turned over the kit to one of the Jewish boys in my company. He seemed pleased to get it."

"After all, we are living together and shall be for some time. Maybe we'll have to be dying together. We try to understand and respect each other's religious preferences."

"Respectfully,

"PRIVATE ARTHUR W. FOLTERMAN."

☆

DURING the first World War, a young man named Aaron Fate served as a private with the 77th Division—an outfit which produced many a Jewish hero. Now, Fate isn't the kind of chap who will allow wars for survival to be fought while he remains at home. At the age of forty-eight, he recently went down to his local enlistment center in St. Gabriel, Calif., and talked his way back into uniform. He was sent to Camp Grant, Illinois.

One day Private Fate fell ill. For four weeks he lay bedridden at the camp hospital. News of his plight reached St. Gabriel, and the townsfolk agreed that something would have to be done. No one had been better loved, or more respected, in that community, than Aaron Fate.

Mrs. Fred Calin and Mrs. Edward Calin, of St. Gabriel, had known Aaron since childhood. When they heard that

he was ill, they lost no time in packing their bags and getting started. They traveled 3,000 miles. They braved a flood and survived a train wreck. But when Visitors' Day next came around at the Camp Grant Base Hospital, Private Fate was not alone.

Later, home in St. Gabriel once more, the two women attended the local Catholic church, of which they were members, lighting candles for the recovery of their Jewish soldier friend, and praying for his speedy return to health.

☆

PRIVATE H—, stationed at Camp Croft, S. C., is not a Jewish soldier. Nevertheless, he wanted to observe the Yartzit recently for his closest friend, a Jewish boy who died two years ago. H— came to the Jewish Welfare Board representative at the USO club in Spartanburg, S. C., and asked if such an arrangement could be made. He was promptly invited to Sunday morning Jewish services at the camp chapel.

So grateful was Private H— for this opportunity to recite the Kaddish for his deceased friend, that he insisted on offering a contribution in the boy's memory.

☆

HIRE is a letter written by a Catholic soldier, Corporal Patrick D. Fisher:

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GREAT PALESTINE EXPANSION PREDICTED

THE prediction that "Palestine, and indeed the whole Near East, is due to expand in the next generation in the way in which the American Southwest did within the last hundred years," was made by Robert Szold, who has just returned from Palestine, during an address before more than one hundred leaders and members of the national board of Hadassah, meeting at their annual mid-winter conference.

Surveying the political, agricultural and industrial developments in Palestine, Mr. Szold reported that Palestine produced more than forty million dollars worth of goods on army order during the past year. "Palestine's industries are now turning out millions of water and gasoline containers, ambulance bodies, and government trucks for the armed forces," he stated. "New plants have

been set up to produce receptacles for storage batteries, bath tubs, heavy castings and small ships, while countless converting depots are turning coal-burning locomotives into oil burners. An essential oil factory in the Haifa Bay district, according to an official report, is now acknowledged to be one of the most efficient plants of its kind anywhere in the world."

Mr. Szold cautioned his listeners to remember, however, that Zionism is and must continue to be essentially a back-to-the-land movement. "though for the immediate future, and in view of the imperative needs of masses of Jews who are now there and who will enter later, emphasis must necessarily be on industry and on its concomitants—trade, commerce and transportation."

THE NEWS OF THE MONTH

IN a special message to the State Legislature accompanied by a bill, Governor Dewey took steps to create a temporary commission of twenty-three to study anti-discrimination laws and report to the Legislature next year recommendations to give the State "an established policy" designed to eliminate such discrimination.

This action will kill pending anti-discrimination bills. Assemblyman Steingut, Democratic minority leader, and two negro members of the Assembly, expressed disappointment that the Legislature would not act on anti-discrimination measures this year. They hoped that the proposed committee would not be "just another committee."

The body that is to be created will consist of three State Senators, five Assemblymen, and fifteen others to be appointed by the Governor. It will have an appropriation of \$25,000, and is to report its findings by next February.

☆

TAXES in Palestine were increased substantially by the Palestine administration to cover in part an expected deficit of four million pounds. The government stated that Palestine's normal services and wartime measures cost fourteen and a half million pounds, and warned that expenditures may rise above that figure.

☆

BRITISH censorship in Palestine has held up publication in the local press of President Roosevelt's statement to Zionist leaders, authorizing them to quote him as declaring that the United States Government has never given its approval to the White Paper and that "full justice will be done to those who seek a Jewish National Home." At the same time, the censors have permitted the Arab press to publish protests against the President's statement.

The Arab News Agency this week reported that "highly important contacts are now taking place between Arab kings, princes and heads of states in connection with the Palestine question and the recent developments in the United States." The report adds that this exchange of views is proceeding with the object of securing joint Arab action.

It was learned in Jerusalem that Nahas Pasha, Prime Minister of Egypt, expressed doubt as to whether President Roosevelt had really made the statement. He has instructed his minister in Washington to make the necessary inquiries regarding its authenticity.

A public reply to the Egyptian Prime Minister was given by Rabbi Wise at a dinner tendered to him at the Waldorf-Astoria in New York by the Jewish Institute of Religion on the occasion of his seventieth birthday. Rabbi Wise said: "I should like to convey to Nahas Pasha, Prime Minister of Egypt, whom I view with most vehement, but far from unique, detestation, that I venture to say nothing by way of answer, except that all of my statement was on the authority of the President of the United States; and was fully written out in advance—even including punctuation—and not by Malcolm MacDonald, author of the White Paper of 1939. I also find savage glee in observing that Nahas Pasha has at long last emerged from the torpor of his neutrality with regard to the Axis-United Nations conflict, to comment on the conference with the President."

☆

THE opposition of the War Department to the Palestine resolution is not due to the protests which the Arab states

have sent to the U. S. Government, it was reliably learned in Washington.

It was revealed that Secretary of War Henry L. Stimson addressed his letter on the resolution to the Senate Foreign Relations Committee exactly on February 7th, long before it became known that the Arab governments intended to make representations to the United States. Zionist leaders were informed of this letter on February 17th.

Similarly, it was learned that General George C. Marshall, Chief of Staff of the Army, who testified in opposition to the resolution before a closed session of the Senate Foreign Relations Committee, appeared there on February 23rd, prior to any protests by the Arab countries.

☆

DREW PEARSON, in his newspaper column, revealed that the developments on the Palestine resolution were a result of Major General Patrick J. Hurley's talk with President Roosevelt on problems of the Near East. "Maj. Gen. Hurley," Pearson wrote, "who conferred with Arab ruler Ibn Saud on Saudi Arabia's oil, reported that the Arabs would revolt against further Jewish migration: Arab-Jewish riots would trouble British troops, might complicate a second front. The President, harassed by Hurley's harangue

SMILANSKY AND HANTKE CELEBRATE SEVENTIETH BIRTHDAYS

TWO noted Jews quietly celebrated their seventieth birthdays in Palestine. One was Moshe Smilansky, Hebrew writer and president of the Jewish Farmers Association, and the other was Dr. Arthur Hantke, director of the Keren Hayesod.

Smilansky came to Palestine from Russia in 1890, and was one of the first farm laborers in the first Jewish settlement, Rishon-Le-Zion. He has greatly contributed to the cultural and agricultural development of Palestine. In 1934, on his sixtieth birthday, a colony, Kfar Moshe, was founded in his honor, and the British Government made him a

member of the Order of the British Empire.

Dr. Hantke, who was born in Berlin, was a pre-Herzlian Zionist and one of the founders of the Zionist movement in Germany. He was a member of the Inner Actions Committee for ten years and a member of the Board of Directors of the Jewish National Fund for five years. From 1922 he has directed the activities of the Keren Hayesod in Central Europe, and since 1926 he has been the managing director of the World Keren Hayesod in Jerusalem. He is also a director of the Anglo-Palestine bank.

on banefulness of the British, suggested the ex-Secretary of War report to the present Secretary, Henry L. Stimson. Hurley did. There was a meeting of minds. Stimson had sent a letter to Senator Connally, chairman of Foreign Relations, on Jewish migration, and later sent Chief of Staff Marshall to testify before Connally's committee."

☆

THE British Foreign Office does not command "unlimited confidence" when it comes to the question of saving Jews and other persecuted people in Europe, an article in the London *Spectator* states, commenting on the refusal of the British Government to establish a War Refugee Board on the pretext that a Refugee Department exists already at the Foreign Office.

The article urges that members of Parliament interested in rescue work "make the Government conscious of their vigilance." It emphasizes that "the country is in some danger of falling behind the United States with regard to saving Nazi victims from Europe."

☆

BRITAIN's obligations to the Jews in regard to Palestine are a "part of international law" and a "matter for the conscience of mankind," Prime Minister Jan Christian Smuts, of the Union of South Africa, declared in a message addressed to the United Palestine Appeal here on the occasion of the opening of its 1944 drive to raise \$4,000,000.

☆

A REPORT on Jewish life in the United States and the attitude of Jewish groups there towards helping Russia in the war against Germany will be delivered at the third annual convention of the Jewish Anti-Fascist Committee which opens in Moscow on April 2nd, attended by delegates from factories, military units and partisan detachments.

The report, which will be delivered by Prof. Solomon Mikhoels and Col. Itzik Fefer, who visited the United States as a Jewish cultural delegation from Russia, will be one of the major points on the agenda.

☆

THE case of a non-Jewish Dutch nurse who voluntarily followed a Jewish patient to a concentration camp and deportation is reported by the Dutch news agency Aneta.

THE TERRORIST OUTBREAKS IN PALESTINE

By VICTOR M. BIENSTOCK

PALESTINE police disclosed that up to the first week in March they arrested fifty persons in Jerusalem, Tel Aviv and Haifa in connection with the recent outbreaks of violence there. These persons were rounded up on suspicion of being members of the Irgun Zvai Leumi, the Jewish extremist group which has publicly assumed responsibility for the terror, or of another terrorist group known as the "Stern Gang." (Abraham Stern was killed in a gun-battle with police in February, 1942, following several bombings and assassinations which occurred at that time.)

The last group of men arrested, twenty in number, were all prominent Revisionists. Among them was Shalom Rosenfeld, news editor of the Revisionist daily newspaper, *Hamashkoff*. The police are continuing to apprehend Revisionists in Jerusalem, Tel Aviv and Haifa. A police report stated that a couple taken into custody in Tel Aviv had in their possession a suitcase containing a complete wireless transmitter.

New Irgun posters have appeared in Jerusalem and elsewhere admitting responsibility for the bombing of the tax offices two weeks ago and reiterating that the organization will continue to fight for its political objectives. The posters also assail Palestine Jewish leaders and newspapers for denouncing the terroristic tactics.

The Irgun is reported by observers here

to number about 1,000 members, of whom only a small minority are active. The Stern Gang, which is believed responsible for the shootings for which the Irgun has denied responsibility, is understood to consist of about fifty. One official source, however, estimated that there were 4,000 members in the Irgun and about 1,000 in the Stern group.

Meanwhile, the police have placed guards in all public buildings in an attempt to thwart further bombings. Persons seeking to enter the gates surrounding the law courts in Jerusalem are now searched by the guards.

The activities of the terrorist groups, although they have had a psychological effect on the population far out of proportion to their extent and gravity, have not greatly affected relations between Arabs and Jews. There is probably more routine association between the two peoples than ever before. Relations between the Jewish population and Britain, however, have deteriorated badly, almost to the point of open hostility. British officials have been charging openly that Jewish leaders are not co-operating in smashing the terrorist organizations. On the other hand, the Jews accuse the British of laxity in meeting the terrorist threat. Some circles even charge that the British administration welcomes the outrages as a means of discrediting the Zionist cause in the eyes of the world.

— By the Jewish Telegraphic Agency

The nurse had been taking care of a Jewish youth, who had lost both of his legs in an accident, for several years when the Germans invaded Holland. She continued caring for the boy until last year, when he was ordered to a concentration camp during the mass round-up of all Netherlands Jews by the Germans. When she heard that her patient was to be deported to Poland, the nurse asked the German authorities to allow her to go with him. Permission was granted. Both of them are now in Poland.

☆

A BILL outlawing anti-Jewish discrimination in offices and by employers in the

province of Ontario has passed its first reading in the Ontario Parliament. Introduced by the Attorney-General of the province, following a suggestion by Governor-General Matthews in his annual Speech from the Throne, the measure is being supported by all major political parties represented in the legislature. The bill was sponsored by the Canadian Jewish Congress.

☆

THE largest and most elaborate park ever to be established in Tel Aviv was opened this week at ceremonies marking the seventieth birthday of the late Meir Dizengoff, first mayor of Tel Aviv and

one of its founders, after whom the park is named. The formal opening of "Gan Meir," "Meir's Park," was attended by the entire municipal council and representatives of the Palestine Government and Jewish institutions.

☆

FIFTY thousand dollars was contributed in Detroit by Moishe Shaver, communal leader and chairman of the Gevorkshafen Campaign, for the establishment of an institution in Palestine in the name of his late parents.

THE charge that "Jewish soldiers in the Polish Army in democratic Britain are being treated by their Polish fellow soldiers as Jews were treated in pre-war anti-Semitic Poland" was voiced in London by Capt. J. Halpern at a meeting arranged by the Committee for a Jewish Army.

☆

Captain Halpern stated that Jewish soldiers in the Polish Army have been warned by their non-Jewish comrades that when the second front opens it will be difficult to tell whether Jews were killed by German or by Polish bullets. "These Jews," Captain Halpern continued, "feel that they have no place in the ranks of the Polish Army. They should be given the opportunity to serve in Jewish units."

☆

AMERICANS who wish to aid their relatives and friends in the U. S. S. R., particularly those from Poland and the Baltic states who are now domiciled on Soviet territory, may avail themselves of the facilities of the Hebrew Sheltering and Immigrant Aid Society which has resumed its service of sending food and clothing packages to the Soviet Union.

☆

THE government of Brazil has agreed to admit five hundred Jewish children from France, the Hias-Ica Emigration Association in New York has been informed by its branch office in Rio de Janeiro.

☆

AN attack on the Nazi theory of racial superiority and the German treatment of minority peoples has been made by Dr. Alejzije Stepinac, Archbishop of Zagreb and Metropolitan of Croatia, it is reported by the *Neue Zürcher Nachrichten*.

The paper states that the Archbishop's address was delivered to an audience of 20,000 which had gathered outside the Zagreb Cathedral, because the church could not hold all the people who wished to hear it. "The Catholic Church," Dr. Stepinac stated, "can never admit that any one race or people—because it is, perchance, numerically or militarily strong—should violate smaller races and peoples."

☆

SELECTIVE SERVICE headquarters announced this week that Jewish men will not be inducted or sent for pre-induction physical examination during the Passover week, April 8-15. In a letter to the Synagogue Council of America, which had requested that this be done, a Selective Service spokesman stated that the Army and Navy had both agreed.

☆

LOUIS FITCH, K.C., president of Canadian ORT, told an Inter-Group Conference in New York of the great accomplishment of the refugees and German-Jewish internees in Canada in connection with the war effort. He praised the work of ORT on behalf of the Jewish refugees and war victims.

☆

LED by Rabbi Modechai Nurok, a member of the World Mizrahi executive and one of the leaders of the World Jewish Congress, who escaped from Riga to Russia, thirteen rabbis of Russia and of Poland issued in Moscow a joint appeal to the Jews of America and other democratic countries urging them "never for a moment to forget your duty to help the valiant Red Army by every means in your power."

☆

A BRITISH military court in Jerusalem sentenced Ouzi Glass, 19, to seven years' imprisonment "with special treatment" for possession of a revolver and three rounds of ammunition.

Young Glass, who is a resident of the village of Yaugr, told the court that his sole reason for possessing the revolver was that he needed it in connection with an invention to convert a revolver into a hand machine-gun.

•

THE British Government rejected a proposal that it establish a War Refugee Board in England similar to that established in the United States.

Its decision was announced in the House of Commons by Under-Secretary for Foreign Affairs, Richard K. Law, who represented the British Government at the Bermuda Conference. "For constitutional reasons I cannot see how we could imitate the structure of the American War Refugee Board," he said. "Also for practical reasons we would not gain any advantage by imitating." He added that a Cabinet committee concerned with the refugee problem is already in existence in England.

Shertock Demands Britain Combine Jewish Fighting Forces

THE demand that Britain fulfill its promise to establish a Jewish fighting force was voiced at a public meeting in London by Moshe Shertok, head of the political department of the Jewish Agency, who is in London to participate in discussions with British officials on post-war Palestine. He urged that the British Government combine all Jewish military units scattered throughout the Mediterranean theatre of war into one Jewish army.

British official circles explained that the Jewish army has not been raised chiefly because of "administrative difficulties which would arise if every race or religious minority in the British Empire raised its own army." The statement also pointed out that it is difficult to identify or gather throughout the world all the Jews wishing to serve in such army, "not to mention the welding of the army into a single unified whole."

A TWELVE-POINT program on the Biltmore Declaration was drafted by David Ben-Gurion, upon resuming his post as chairman of the executive of the Jewish Agency, it was learned in Jerusalem. This program will be included in a memorandum which the Jewish Agency in London will submit to the British Government.

It is understood that since Ben-Gurion and Dr. Weizmann have reconciled their differences, the former will not proceed to London. The reconciliation was reached on the basis that Dr. Weizmann's sphere of action is in London and Ben-Gurion's remains in Jerusalem.

A SPECIAL committee consisting of Joseph Proskauer, president of the American Jewish Committee, former Governor Alfred E. Smith and Will Hays, president of the Motion Picture Producers and Distributors of America, has been formed for the purpose of combatting any racial propaganda that may arise in the coming Presidential elections, it was revealed by Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews.

AN Allied war prisoner who reached England after escaping from Germany, reported a new horror story. While he and the captured soldiers were being taken from Leipzig to Breslau, their train stopped at a small village station. "We noticed," he told, "alongside the railway line a camp surrounded with barbed wire in which were lying and standing several hundred Jews, including a small number of women, who looked as if they were starving. We started throwing the Jews everything we had, including foodstuffs which we had just received from the Red Cross, cigarettes and even handkerchiefs. The Jews seemed extremely moved. They ran to collect the things which we threw to them. But suddenly the guards unleashed dogs. We saw the Jews struggling with the dogs. They were shouting at us, but we did not understand what they were saying. In the meantime, the German guards ordered the train to leave immediately. The voices of the Jews could still be heard for several minutes after we pulled out."

THE Fascist newspaper *Popolo D'Alessandria*, published in that north Italian city, carries a suggestion that Jews be tattooed on the right cheek with a mark covering one square centimeter of skin. Free Masons, the paper further suggests, should be branded with a mark half the size of that placed on Jews.

NEGOTIATIONS for the establishment of a rabbinical seminary in Russia to graduate orthodox rabbis for service in all parts of the U. S. S. R. are now being conducted by the Moscow Community and central Soviet authorities, it was reported by the Vaad Leumi, the Jewish National Council of Palestine.

Vaad Leumi officials stated that their information was based on advices received from Moscow. They added that the Mos-

cow Jewish Community is now recognized by the Russian Government as the official spokesman on religious affairs for the Jews of Russia.

PATRICK MALIN, American vice-director of the Intergovernmental Committee for Refugees, visited Jerusalem en route to Turkey to study possibilities of rescuing Jews from the Balkan countries. During his stay, Mr. Malin conferred with officials of the Palestine Government and with members of the Jewish Agency on various aspects of the refugee problem.

Well-informed circles in Palestine warned against the belief that any considerable number of Jews will be enabled to escape from Nazi-held territories. The German authorities have succeeded in wrecking virtually every agreement reached so far with these countries on the emigration of Jews. But the rapidly altering military situation, especially the fact that the Russian Army is approaching the borders of Rumania and Hungary, may weaken Germany's ability to block the departure of Jews from the satellite countries.

THE first steps toward mass evacuation of Jewish refugees from Rumania and Bulgaria have been completed in Ankara, Turkey, by Ira A. Hirschmann, representative there of the United States War Refugee Board.

Mr. Hirschmann revealed that Turkey has agreed to the passage of 5,000 children to Palestine. He added that negotiations for a Turkish ship, capable of carrying 1,000 children at a trip, were progressing. The ship will pick up its passengers at Constanza, Rumanian Black Sea port, and take them to Haifa.

The British authorities, Hirschmann said, will provide Palestine visas and he is hopeful of getting a German safe conduct. At the present time, only about 100 persons weekly are allowed exit from the Axis-controlled Balkan states. They are allowed twenty-four hours to pass through Turkish territory.

FIFTY Jewish children from Bulgaria arrived in Haifa. They were met by representatives of the Jewish Agency and taken to Jewish settlements where they will reside and be educated. The last group of Rumanian Jews who were held in Cyprus for more than two years also landed in Haifa.

☆

ALL Jewish engineers and technicians who were dismissed from the large industrial war plants in Rumania for racial reasons have been reinstated, the *Gazette de Lausanne*, Swiss newspaper, reported.

FOR trying to intervene in behalf of Jews, Col. Alexanderu Dobre, a high Rumanian military official, was arrested and sent to a concentration camp, it was reported from Bucharest by the German news agency Deutsche Nachrichten Bureau.

OBJECTIONS to mass immigration into Canada have been raised in the Provincial Legislature by members of the "Union Nationale" party, who are followers of the ex-premier, Maurice Duplessis, sponsor of an anti-immigration resolution in the Legislature.

The foregoing news digest includes material supplied by the Jewish Telegraphic Agency, whose coverage of news is world-wide.

WEIZMANN THE SCIENTIST HELPS AGAIN

DR. CHAIM WEIZMANN, president of the Jewish Agency, who, as a chemist of international distinction, made important scientific contributions to England during World War I, was credited by Vice-President Wallace with helping the present American war effort.

"I know it from my own definite personal experience that Dr. Weizmann made it possible for us to avoid a very, very serious mistake in terms of the war

effort," Vice-President Wallace revealed. "Dr. Weizmann came over to this country because he saw us on the point of making some very serious mistakes with regard to our rubber program and because he felt that oil would not do by itself. And so he brought in alcohol to do the job." Vice-President Wallace made this revelation during an address at the dinner of the American Palestine Committee.

BROOKLYN JEWISH CENTER ACTIVITIES

Concluding Late Friday Night Service Tonight — Rabbi J. X. Cohen, Guest Preacher

THE concluding late Friday night service for the season will be held this Friday evening, March 31st at 8:30 o'clock. Rabbi Levinthal is pleased to announce as the guest preacher for this service, Rabbi Jacob X. Cohen, associated with Dr. Stephen S. Wise in the ministry of the Free Synagogue of New York. Rabbi Cohen is a former president of the New York Board of Jewish Ministers and is very active in the work of the American Jewish Congress, as well as in other national organizations. He will preach on the subject, "Facing Post-War Problems."

Cantor Rubin Tucker will lead in the congregational singing and will render a vocal selection.

We trust that many members and their families will be with us at this concluding service for this season.

Institute of Jewish Studies for Adults To Close Season on April 27th

OUR Institute of Jewish Studies for Adults will close its eleventh season of its activities on Thursday evening, April 27th. A number of the classes have been most successful in attendance during this year. There will be no sessions either on Tuesday, April 11th or Thursday, April 13th because of the Passover holiday. Sessions will be resumed on Tuesday evening, April 18th, immediately following the holiday.

Rabbi Levinthal and the members of the faculty of the Institute are planning to have a public gathering to mark the close of this season at which time certificates of proficiency in studies will be awarded to a number of the men and women who have attended faithfully the Institute for the past several years and who have done well in their studies. Further details of these closing exercises will be announced in a later issue of the *Review*.

Next Sisterhood Meeting Monday, April 10th

MEMBERS of the Sisterhood are urged to remember the date of the next program meeting which will take place on Monday afternoon, April 10th.

Full details of the program will be announced in the next issue of the *Bulletin*.

Passover Services

THE services for the first days of the Passover holiday will be held on Friday evening, April 7th at 7 o'clock and on Saturday evening, April 8th at 7:15 o'clock. The services on Saturday and Sunday mornings will begin at 8:30. Our cantor, Rev. Rubin Tucker will officiate on both days. Rabbi Levinthal will preach on the significance of the Passover festival both on Saturday and Sunday mornings.

Services for the first-born son will be held on Friday, April 7th at 8 o'clock.

Concluding Passover Services

SERVICES for the concluding days of the Passover holiday will be held on Thursday and Friday evenings, April 13th and 14th at 7:00 o'clock. The morning services will be held on Friday and Saturday mornings, April 14th and 15th at 8:30 o'clock.

Yizkor (memorial services for the dead) will be recited at the services on the last day of Passover, Saturday, April 15th at about 10:15. Rev. Tucker will officiate on both days. The sermon on Friday morning will be delivered by Rabbi Mordecai H. Lewittes and on the concluding day of the holiday, Saturday, Rabbi Levinthal will preach.

Lighting of Candles During Passover

THE candle lighting on Friday and Saturday evenings, April 7th and 8th will be at 7:14, and on Thursday and Friday evenings, April 13th and 14th at 7:21.

Louis Lipsky to Address Zionist Gathering

THE Eastern Parkway Zionist District No. 14, jointly with the Eastern Parkway group of Hadassah, is arranging a Zionist demonstration to be held at the Center on Monday evening, April 10th, at 8:30 o'clock.

The speaker on that occasion will be the veteran Zionist leader, author and journalist, Mr. Louis Lipsky, who will speak on present conditions in the Zionist movement.

Mr. Louis J. Gribetz, President of the district, will preside.

School Notes

THE growth of the Hebrew School has made it necessary to engage another teacher. Mr. D. Schiff is the instructor of the newly-formed III-H class.

The Purim Masquerade held on March 12th was a huge success. Many students of the Hebrew School and Sunday School came in appropriate Purim costumes, and it required the "wisdom of Solomon" for the judges to pick the best costume. Mr. Edelheit showed another reel of his popular Palestinian films, taken by him when he visited Palestine several years ago. Many interesting colonies in Judea, Samaria and Galilee were included in the film. There were also scenes of Palestinian schools of special interest to the audience. The general arrangements for the masquerade were made by Mrs. Rabinowitz with the aid of Mr. Klein and Mrs. Levitt of our P.T.A. Rabbi Mordecai H. Lewittes served as chairman of the masquerade.

Holiday Gym Schedule

THE Gym and Baths will be closed for the Passover holiday on Saturday and Sunday, April 8th and 9th and will reopen on Monday morning, for women at 10 A.M.

On the concluding days of the holidays, the department will be open on Thursday, April 13th for women from 10 A.M. to 1 P.M. and for men and boys from 1 to 4 P.M. and will reopen on Sunday, April 16th for men at 10 A.M.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ARONCHICK, GEORGE C.

Res. 1453 Carroll St.

Bus. Optometrist, 1110 Eastern Pkwy.

Married

Proposed by Louis C. Orloff

AXELRAD, JACK

Res. 529 Crown St.

Bus. Surgical Suppl., 351—2nd Ave.

Single

Proposed by Abr. Lindenbaum and Harold Seeger

BENIS, SAMUEL

Res. 150 Crown St.

Bus. Mfg., 498 Seventh Ave.

Married

Proposed by Meyer Abrams

BLOCK, BERT

Res. 300 Sullivan Pl.

Bus. Biscuits, 170 N. 5th St.

Married

Proposed by Sam Schoenfeld and Isador Lowenfeld

BRESKIN, ARNOLD

Res. 37-45—64th St.

Bus. Ladies' Neckwear, 35 E. 21st St.

Single

FRANTZ, WILLIAM

Res. 31 Ocean Pkwy.

Single

FRIEDMAN, MARTIN L.

Res. 566 Montgomery St.

Bus. Auto Access., 24 Stone St.

Single

Proposed by Saul S. Abelov and Abe Mann

HALPERN, JOSEPH

Res. 658 Crown St.

Bus. Real Est., 242 Rogers Ave.

Married

Proposed by David Rosen

ISLR, WILLIAM

Res. 8702 Avenue A

Bus. Plumbing, 29 New Charles St.

Married

Proposed by Barnet Levine

KIEL, A.

Res. 2019 Union St.

Bus. Mfg., 1214 E. New York Ave.

Married

Proposed by Dr. Samuel Koplik

LERNER, DR. MEYER

Res. 434 Brooklyn Ave.

Bus. Dentist, same

Married

Proposed by Samuel Nicoll

LEVINE, REUBEN

Res. 1452 Sterling Pl.

Bus. Textiles, 214 Church St.

Single

Proposed by Philip Ginsberg

LEVY, SAMUEL J.

Res. 2666 Bedford Ave.

Bus. Cellophane, 147 W. 25th St.

Married

Proposed by Albert Ross and Frank F. Rose

PALLEY, SAUL

Res. 1500 Carroll St.

Bus. Steel, 721 Van Sinderen Ave.

Married

Proposed by Samuel Palley and Edward Shwom

ROBINSON, VICTOR

Res. 500 Ocean Ave.

Single

ROTHMAN, LION M.

Res. 699 Montgomery St.

Bus. Linens, 15 W. 28th St.

Married

Proposed by Leo Kaufmann and Samuel Kaufmann

SACKS, BENJAMIN M.

Res. 5762 Kings Hwy.

Bus. Dairy Products, 516 Dumont Ave.

Married

Proposed by Edward Manes and Samuel Nicoll

SILBERG, CHARLES R.

Res. 745 Lincoln Pl.

Single

Proposed by Hyman Siegel

SILVERMAN, SAMUEL H.

Res. 590 Eastern Pkwy.

Married

Proposed by Isaac Albert and Dr. David Kershner

SOLOWAY, SAMUEL

Res. 683 Crown St.

Bus. Real Estate, same

Married

Proposed by Morris H. Savedoff and Hyman Siegel

The following have applied for re-instatement in the Brooklyn Jewish Center:

COHEN, JACOB

Res. 1558 Carroll St.

Bus. Principal, P. S. 165

Married

Proposed by Mark J. Goell

KARLSTEIN, MAX

Res. 1560 Carroll St.

Bus. Ladies' Wear, Utica Ave.

Married

Proposed by Julius Light

LEVINE, DR. ARTHUR M.

Res. 535 Crown St.

Bus. Physician, 643 Pennsylvania Ave.

Married

Proposed by Samuel Lemberg and

Dr. Samuel D. Greenfield

MAURICE BERNHARDT,

Chairman, Membership Comm.

A PESACH DICTIONARY

[Continued from page 2]

KOS SHEL ELIYAHU (CUP OF ELIJAH)—Jewish tradition has many legends regarding the Prophet Elijah. One is that his spirit often returns to earth to bring happy tidings or to forewarn against evil. It is in the spirit of the legend that a special cup of wine is set aside for this "visitor." At one point in the Seder, the door is opened wide for his entrance, with the greeting *Baruch Haba* (Blessed be he who comes).

AFIKOMAN—Literally "dessert." An Aramaic expression for "remove the food." During the early part of the Seder Service the "Middle" Matzah (of the three on the Seder dish) is broken in two, one half remaining on the table, the other set aside as the *Afikoman* or dessert, for the end of the meal.

It has become customary to hide the *Afikoman* during the meal and service. The child finding it demands a handsome reward for its release.

LEANING—It is traditional for the master of the house to lean on a pillow (toward the left) during the Seder Service. This is a position symbolic of freedom, since slaves were never permitted such luxury.

MA'OT HITTIM—Literally "wheat money." Before Passover it is obligatory upon every Jew who can afford it to contribute money to a fund out of which *Matzah* and other Passover necessities are provided for the poor and needy.

[Reprinted from the *Jewish Youth Journal* of the Young People's League of the United Synagogue of America.]

CENTER BULLETIN BOARD

PASSOVER SEDORIM

will be conducted in the
Auditorium of the Center
FRI. and SAT. EVENINGS
April 7th and 8th

The Sedorim will be conducted by
RABBI LEVINTHAL
with the assistance of
Cantor RUBIN TUCKER

Reservations limited to Center members
and to the capacity of the Auditorium
**PLEASE MAKE YOUR RESERVATIONS
AT ONCE**

Price \$7.00 Per Person

MEMBERSHIP SOCIAL MEETING

WED. EVE., APRIL 12th
(Chol Hamoed Pesach)
at 8:30 o'clock

The proposed amendments to the Constitution and By-Laws of the Center will be submitted. Following the business of the meeting there will be a program of entertainment.

LEADING ARTISTS WILL PARTICIPATE

Refreshments will be served

SISTERHOOD THEATRE PARTY

at the

MARTIN BECK THEATRE
Monday Evening, May 22nd

"Jacobowsky and the
Colonel"

A comedy by Franz Werfel and
S. N. Behrman

Produced by The Theatre Guild

RESERVE YOUR TICKETS
IMMEDIATELY!

Call the following members or leave
your orders at the Center desk:

MRS. ISIDOR FINE, Chairman
NE 8-9750

MRS. HYMAN RACHMIL—NE 8-4864
MRS. ALBERT WITTY—SL 6-0100
Co-chairmen

Club Notes

ALL clubs meet on Saturday night. They are led by expert leaders under the supervision of Rabbi Mordecai Lewittes.

The Inta-League Boys are now receiving basketball from Mr. Eisenstadt. During the cultural meeting, Mr. Mandelbaum on March 4th read a humorous Purim play.

The Inta-League Girls and the Inta-League Boys arranged an interesting Purim social on March 11th.

The Shomrim (boys in last year of grade school) now meet at sundown. Their basketball period follows their meeting. Mr. Kostiner, the leader of the Shomrim, is arranging a ping-pong tournament.

The Vivatelets, led by Miss Berenica Grayzel, and the Candle-Lites, led by Miss Miriam Zahl, enjoyed a spirited Purim party on March 11th. On March 4th they enjoyed the movie entertainment arranged for the clubs.

The Maccabees went on a guided tour through the N.E.C. studios on Sunday, February 27th. The trip was arranged by Mr. Arthur Safer.

Congratulations

WE extend our heartiest congratulations and best wishes to the following:

Mr. and Mrs. Leo Kaufmann of 639 Eastern Parkway upon the marriage of their daughter, Edith, to Mr. Louis E. Davis of Augusta, Georgia and Brooklyn, which was held at the Center on March 26th.

Cpl. and Mrs. Lazar Levinthal on the birth of a daughter on March 23rd. Congratulations are also extended to the

grandparents, Rabbi and Mrs. Israel H. Levinthal.

Mr. and Mrs. Judah Trotzky of 275 Linden Boulevard upon the marriage of their daughter, Rochelle, to Mr. Paul Katz of 55 Linden Boulevard, which was celebrated at the Center on March 25th.

Sabbath Services

KINDLING of candles at 7:08 P.M.

Friday evening services at 6:00.

Sabbath services, Parsha Zav (Shabbat Hagadol), will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Mr. Samuel Edelheit will continue his lectures in Yiddish in the Beth Hamidrash on Saturday afternoon at 5:00 P.M.

Mincha services at 6:00.

Daily Services

MORNING services at 8:00 o'clock.

Mincha at 6:30.

Young Folks League Reorganized

THE Young Folks League of the Center has recently been reorganized and has held several successful meetings. Many members have been attending and we are looking forward to greeting many more.

Committees are now being formed, and there are several vacancies to be filled. We urge the members to volunteer their services for these committees.

The next meeting will be held on Tuesday evening, April 4th at 8:30 P.M. A very fine program is being planned which will include a speaker from the B'nai B'rith Anti-Defamation League.

Come and join your many friends.

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THE JEWS OF FRANCE

[Continued from page 7]

of German-Jew immigrants came to ask of the French Republic the rights which the insolent and victorious military class refused them in their own country, they were rebuffed with some distrust and suspicion. In German-mutilated France everything associated with German culture, or anyone who had a Teutonic accent, or even a trace of an accent, was hateful. The conservative classes which had been driven out of power took advantage of the fact that a certain number of intelligent and energetic young Jews were to be found in the *entourage* of the ministers or had conspicuous positions in the republican press, to take the offensive against the point of weakest resistance—the Jew. To discredit the democratic principles and personnel which they detested, they attacked the Jewish co-workers or the Ministers, and the Jewish industrialists, business-men, and financiers who gave proof of their sympathy for the government of the Republic. They spread the rumor that Gambetta, President of the Chamber in 1879, and President of the Council in 1881, was the son of a Genoese Jew.

At about the same time, to the traditional anti-Judaism of religious origin, and to the anti-Jewish ostracism of German aristocratic society, there was added the support of the pseudo-scientific anti-Semitism of Pastor Stoecker, former court preacher. In September, 1882, in collaboration with the Hungarian Istoczy, he organized an international congress whose purpose was to oppose an "Alliance Antisémite Universelle" to the "Alliance Israélite Universelle." This was the Congress alluded to later by a rabid French anti-Semite, Roger Lambelin, when he wrote: "In each country the Jewish peril should be revealed and measures for its elimination taken. Besides, in the various States, the Conservatives, the traditionalists, the monarchists, should be able to exchange ideas and come to close understandings in the precise aim of barring the way to the Imperialism of Israel and escaping from its hideous domination."

This call to arms was quickly followed by action. There were first secret, then public understandings between these French Conservatives, traditionalists, and monarchists, and the anti-Jewish pamphleteers and leaders. They inspired in

1886 the publication by Edouard Drumont of *Jewish France*, the first act of systematic propaganda organized in France by the anti-Semites. Soon there followed the publication of *La Libre Parole*, a daily newspaper, in which the Jews were constantly denounced as responsible for all the woes of the nation. Thenceforth everything happening was used by Drumont and his partisans to calumniate and abuse the Jews, and public scandals like those over Panama, were all attributed to the influence of Jewish money or Jewish machinations. In 1887, during preparations for the elections for new Municipal Councils in all the cities and villages of France, a league called the International Israelite Alliance circulated a manifesto which can be summarized in these words: "The Jew is international game which must be driven from all territories."

All this brought about, on the 23rd of October, 1894, the arrest of Captain Alfred Dreyfus, an act which was proved to be the result of a clerical-conservative plot whose object was to persuade the country that every Jew was a traitor and that the army, and later all the commanding positions of the Nation, should be purged of Jewish elements, as had been done in Germany and Russia and as was being done in Roumania, in violation of the formal text of the treaty of Berlin.

The intense anti-Semitic and anti-democratic agitation which accompanied and followed the Dreyfus case finally resulted before the first World War broke out, in the assassination of Jaures, who, together with Clemenceau, had been Dreyfus' advocate, anti-foreign and anti-Jewish manifestations were frequent. During this time Charles Maurras founded the *Action Française*. This daily mouthpiece of the Integral Nationalist party had as its program the destruction of the parliamentary republic, its replacement by a quasi-absolute hereditary monarchy, and the exclusion of the Jews from all participation in French public life and their return to the pre-1789 status of resident aliens, permitted to become Frenchmen only by prescribed stages and through individual naturalization.

Anti-Semitic feeling was given fresh impetus by the arrival in France of Po-

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HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.



Albert, Milton L., Ensign, USN
Barnett, Howard
Goodman, Samuel David, Lt.
Gribetz, Donald, Pfc.
Krieger, Herman
Levenson, Theodore
Liberman, Alfred L., Pvt.
Lipson, Ira I., USN
Quittner, Howard, Pfc.
Radutzky, Milton
Rosenberg, Joseph A., 1st Lt.
Sarezky, Monroe, Ensign, USN
Wunderlich, Harold, Pvt.



The following is a list of promotions in rank:

Albert, Samuel, Yeoman 2/cl.
Dilbert, Bernard, Sgt.
Goldstein, Albert, P.O. 2/cl.
Greenblatt, Irwin, Sgt.
Greene, Gilbert R., Cpl.
Katz, Irwin, Sgt.
Klein, Judah, Lt.
Leavitt, Jos., Capt.
Orloff, Jos., 2nd Lt.
Shorin, Joel, Cpl.
Spitzer, Irving, Capt.



lish and Russian Jews after the various pogroms of the time, in 1881, in 1890-1893, and in 1904-1905, after the failure of the Russian Revolution; by the arrival also of numerous Rumanian intellectuals who were fleeing the hypocritical anti-Semitism by means of which the pseudo-democracy of Roumania was evading the equality clauses imposed on the Balkan governments by the Treaty of Berlin.

During the World War this anti-Semitism could not manifest itself openly. The military censorship and the Republican administration vigorously repressed all anti-religious or anti-racial diatribes. The anti-Jewish leaders contented themselves with undercover personal propaganda in certain civil or military circles. Even after the war was over and the freedom of the press was re-established their influence was in eclipse for quite a while. The Associations of War Veterans, who had seen the courage of their Jewish comrades at first hand, used their voice and influence, both public and private, to oppose anti-Semitic calumnies.

But monarchic, anti-democratic, and

anti-Semitic reaction was not silenced. Owing to over-frequent changes of Ministries, the consequence of the too-timid application of the excellent Constitution of 1875, the reactionaries took the opportunity to foment scandals and political difficulties which resulted in the insurrection of February 6, 1934. Favored by the active connivance of the prefect of police, the Corsican Jean Chiappe, the organization of the Croix de Feu (composed of anti-democratic but not anti-Semitic war veterans temporarily joined together) and the anti-Semitic monarchists of the Action Française came very near to invading the palais Bourbon and overturning the government of the French Republic. Despite their lack of success their action had the result of bringing to power a coalition, certain members of which, namely, the President of the Council, Gaston Doumergue, Andre Tardieu and Marshal Pétain, did not hide their sympathies for authoritarianism. Pierre Laval, Pierre Etienne Flandin, and Adrien Marquet, who were to become partisans of collaboration with Hitler, held positions in this government.

WHEN STEPHEN WISE CAME TO THE EAST SIDE

[Continued from page 10]

There are men who do not grow old. The passing years leave no marks upon them. The eternity of Israel, their ideal, keeps them eternally young. Dr. Stephen S. Wise is one such man. In the pulpit, on the platform, in the company of much younger men his is the freshest word, the quickest remark, the most pointed and poignant repartee. His is still the re-

sourceful mind, the forceful thought, the daring deed and adventurous spirit. His life has been too busy, too restless, too dramatic to repose now that he has reached the biblical age of three score years and ten. His people have need of him, in these days of tragedy and anguish, perhaps more so than ever before, and he will answer their call.

STORIES OF INTER-FAITH IN THE U. S. A.

[Continued from page 13]

"I am an Irish-French Catholic," Fisher writes. "At this camp there is a former lawyer, Leon Sawyer, the finest man in the world. Sawyer is an Orthodox Jew. We pal around with every conceivable nationality and religion known. Two of our closest friends are Lutheran graduates, while several others are Southerners (Baptists, Methodists, Presbyterians). We are all very close and accept each other for intrinsic value rather than on a nationalistic or economic scale. We inquire freely of each other about our respective religions and have learned much of value from each other. Sawyer has told me much about the Jewish faith—quite illuminating. Saw-

yer, with his fine disposition, his tolerance, his good breeding and ingratiating smile, has done much to combat bigotry and intolerance. You will recall that in the army there are so many farmers and Southerners who are raised with a bigotry toward Catholics and Jews, but living with us they have learned tolerance and understanding for the other man's religion, nationality, and social standing. We are fighting for something worth preserving: democracy, tolerance and hospitality, and we will fight to hell and back and then some more for a chance to return to a normal world where the Golden Rule is supreme and a man's a man, regardless of race, color, or creed."

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FORTY FRUITFUL YEARS

[Continued from page 11]

the late Abe Goldberg edited the weekly *Dos Yiddishe Folk* and became director of the "Palestine Bureau" of the Z. O. A. His book on Zionism, which has become a standard work in its field and has been translated into several European languages, was published in 1920. Besides his Yiddish editorial work, he is also a prolific contributor to the Hebrew press. His articles in the *Hadoar*, *Bitzaron*, and other publications have been admired by lovers of Hebrew letters.

There is yet another facet to Dr. Bernstein's literary activity which, though not known to as wide a field of readers, is yet the most enduring and creative of all of them. I am referring to his labors in the field of mediaeval Hebrew literature and as the recreator and reviver of the writings of the poets, philosophers and ethical writers of Spain's Golden Age, of the Italian-Jewish authors of the Renaissance period and after, of the Jewish codists, cabalists and poets of Turkey

and Palestine of the 16th and 17th centuries. He was the first, or among the first, to resurrect and edit the long-neglected compositions of the Italian liturgical poets; he is the editor of the "Diwans" of Leo de Modena and of Emmanuel Francis of Italy, and of Solomon da Piera, the last Hebrew poet in Spain before the Exile. He has discovered a large number of the poems of Abraham and Moses Ibn Ezra, Jehuda Halevi, Solomon Ibn Gabirol, Samuel Hanagid and many others of the Spanish period.

A selection of three hundred of the secular and liturgical poems of Jehuda Halevi, many of them never before included in the collection of his works, gathered and edited by him, will be issued shortly by the Ogen Press of New York. All the previously issued collections of the immortal poems of Halevi have by now practically disappeared from the market.

NOTHING TO TELL

[Continued from page 8]

acclimated to the vigorous routine of a new (buck?) private.

And so, my dear niece, I have given you no story — no plot — just a few incidents which have their counterparts in the experiences of numerous victims of the Nazi octopus. In this blessed country we have put together the shattered fragments of what was once a career and are building them into a firm foundation for the new life which has started. Our family, please God, will have an infinitesimal part in the winning of this war, and the reconstruction which follows — and we are humbly proud of the opportunity.

Again, my dear niece, my regrets for my inability to provide you with a "plot" — and my sincere hope that despite my letting you down I will still remain,

YOUR FAVORITE AUNT

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WILLIAM B. FELDSTEIN, Director

TRANSITION

It is an inspiring coincidence that in this period, when the Jews, who have suffered so cruelly from the plague of Hitler, are celebrating Passover, the Allied Nations should have reached the turning point in the war, the passing over from the darkness of defeat to the dawn of victory . . . Consolidated joins the Jewish Community of Brooklyn in giving thanks for this beginning of the end for the powers of evil. May the next Passover see the final passing over from war to the just peace that is our goal.



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